CHÁCHAKKA SŬTTA

(Sŭtta of Six Sextets)

Analytical Interpretation from the Tripitaka-Pāli along with the Path to Nibbāna in Hela Language

Compiled from a Discourse
by
Most Venerable Mahã Prãgñaya Meevanapalãne
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Also, please note that no part of this translation shall be re-translated into sinhala or any other language as such efforts could lead to distortions of the pristine Buddha Dhamma which will result in unfathomable consequences per Sanghabedha Sŭtta found in the Anguththara Nikaya – Dasaka Nipatha of the Theravada Tripitaka written in Mathula-Alu Lena, Kegalle, Helabima (Siri Lanka).

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TRANSLATOR'S COMMENTS……

Translating *Siri Sadthdhamma* into any other language poses quite a challenge. *Sanghabedha Sŭtta* provides a clear and extensive analysis as to why translations could be problematic. Thus, the Buddha forbids translating his teachings by a decree, as stated specifically in the *Chula Vagga Pãli II*, a part of the *Vinaya Pitaka* of the *Pãli Cannon*.

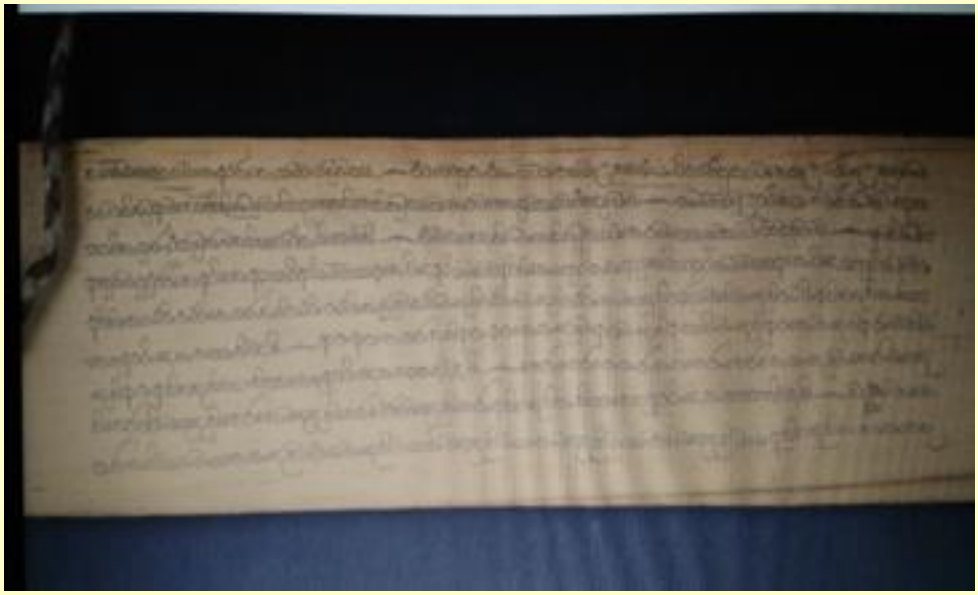

Figure 1: An image of the Original Tripitaka preserved at the British Museum Library in the UK. Magadhi sounds documented in legible Hela letters at Mathula Alu Lena near Kegalle in the Province of Sabaragamuwa, during the period of *Baminitiyā Sāya* (drought) around 456 years after *Buddha Parinibbana*. Page beginning with *Sabbadhammamŭlapariyāya Sŭtta*. Photo courtesy: PND – Katŭāwakælæ 2019.

The Buddha language of *Magadhi* is a tonal language and, as such, has no alphabet. If it had been a living language, it would be subject to transformation over time, which happens to all living languages. The vocabulary of living languages evolves in due course, and word meanings become vastly different after 2500 years, compared to their original and conceptual representation. Some words may not even be in use over time. *Viparināma* (evolution) is the nature of living languages.

The Buddha language, however, known as *Magadhi* is unique in that the sounds and intones have survived over time, as originally intended. The meanings of *Magadhi* tones and intones are remarkably close to the language of ancient *Siv Helaya* or *Helabima* (present day Siri Lanka). *Magadhi* or

Buddha language evolved in *Janbudveepā* which was one of the four states of *Siv Helaya*. *Hela* language had a system of alphabet similar to the *Sinhala* alphabet. This was one of the reasons, among many, why the *Tripitaka* was originally written using the *Sinhala* alphabet at *Mathula, Alu-lena* near *Kegalle, Sabaragamuwa* Province in *Helabima* 456 years after the Buddha *parinibbāna*.

Magadhi words often have many meanings which could be comprehended easily, depending on application, if the listener were skilled in *Sinhala* language. All *Magadhi* sounds and intones had *artha, dhamma, nirŭtthi* and *patisambhidhā* meanings. These four aspects, taken together, are known by the *Magadhi* phrase *Siv pilisimbiyā path* (*Siv* = four; *pilisimbiyā* = comprehended in full and in-depth; *path* = attained), a characteristic of *Mahā Prāgñaya Arahanth Theros*. Each *Magadhi* sound has nine different meanings or *artha (artha* = meanings*)*. Each *Magadhi* sound has a mundane, supramundane, absolute, conventional, practical, *dhamma*, continuing, supportive, and unsupportive meaning within the context of attaining *Nibbāna*. These meanings are applied to each of the four indicated areas. *(dhamma* = cause and effect of phenomena*; nirutthi*= definition or breakdown of the word to understand the context*; patisambhidhā* = dissect the word into its component words and draw the collective meaning or summary of all words). This means, essentially, that there are 36 (9 x 4) different ways a *Magadhi* sound was applied in the Buddha *dæsanā*. This is why the Buddha forbade the two monks by the name *yamælŭ-thækŭlā* from translating his teachings into *Chandas Vaisika* language (*saku or sanskrit*) during his lifetime. The pristinely pure Buddha *dæsanā* cannot be translated into any other language without committing serious, unforgivable errors (*Anantharika Pāpa Kamma*) as there are a variety of meanings assigned to *Magadhi* sounds and intones which must be understood in context. This is the language spoken by all present and past Buddhas.

If translations distort the dhamma elucidated by the Buddha and prevent other beings from attaining *Nibbāna, Sanghabedha Sŭtta* clearly states that it becomes an *Anantharika Pāpa Kamma*. Only the *Sinhala* language closely translates *Magadhi* meanings because the Buddha *dæsanā* was elucidated over 45 years to *Hela* citizenry born in *pathirupa desa* (*Janbŭdveepā*) with *pŭbbecha katha pŭññatha* energy. *Sinhala* language also has comparable rules to *Magadhi* with *artha, dhamma, nirutthi* and *patisambhidhā*.

For this reason, we would like to emphasize that the translations of these analytical works written in *Sinhala* by *Mahā Prāgñaya Ven Meevanapalāne Siri Dhammālankara Thero* are intended to deliver only a glimpse of the pristinely

pure Buddha *dæsanā,* to provide some direction and support to those who are less skillful or inadequately versed in *Magadhi* or *Sinhala* languages. This translation is by no means everything the Buddha had elucidated or a direct translation of any *sŭttas* elucidated by the Buddha himself.

Anyone who is serious about practicing *Dhammanudhamma patipadā* must first comprehend (*Jānatho*) Buddha *dæsanā*, and then gain experiential knowledge (*Passatho*). Learning Buddha *dæsanā* accurately requires a strong comprehension of *Magadhi* sounds. For those who are fluent in high *Sinhala*, understanding *Magadhi* becomes second nature. For those, however, who are serious about learning pristinely pure Buddha *Dhamma*, but less than fluent in either of the two languages, first learning *Sinhala* is recommended, to assist in comprehending *Magadhi* sounds and learning Buddha *Dhamma* more precisely.

Suwapathwewa – May you be free from all defilements and healed.
July 2020

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(A translation of an Atŭvā from Hela Language)

1. INTRODUCTION

The Buddha did not expound pristine *Siri Sadth Dhamma* to produce a world full of beings enjoying eternal comforts, whether devas and brahmas, nor to contribute to a world full of strong, powerful, wealthy, and wise human beings. Neither is it intended to lift poverty stricken and suffering people into levels of comfort and wealth or provide consultation for any difficulties they may face. This *Siri Sadth Dhamma* is a guide to attain total freedom from *samsāric* existence by securing *Nibbāna,* which is only achievable during life as a human being. It is not an elucidation to mislead individuals by encouraging their *rāga* (passion/lust), *dvæsha* (dissension) and *moha* (confused mental states arising due to selection between *priya/rāga* and *apriya/dvesha*) bases with distorted future expectations. *Siri Sadth Dhamma* illustrates and compares worldly wealth and comforts to the bait of a fishing hook or an illusion with nothing comforting or lasting.

The Theory of *Karma* is a notion first presented by *Mahāvira*, a *Jaina* religious leader. Despite popular belief, it is not a presentation by *Gothama* the Buddha. The Buddha *dæsanā* extrapolates that *Kamma* (*Karma* in Sanskrit) is not necessarily the ultimate, supreme force described by *Mahāvira*. It is not even a factor that can shut down one's path to *Nibbāna*. Contrary to this, the Buddha *Dhamma* is a noble self-guided path to attain *Nibbāna* by abolishing the three fetters; *rāga, dvæsha* and *moha* which are responsible for preventing *Nibbāna* attainment. Unfastening these three fetters can also be thought of as a process for cleansing existential impurities (*kŭsala*= *kŭ*+ *salā*; *kŭ*=dirt, *salā*=shedding), while allowing mentally conditioned irrational/impure habits and attitudes, inherited through infinite *samsāra* (*āsaya*), to become extinct, along with seeds of *kamma* (*kamma beeja*).

It must be noted that anyone who has not committed a wrong cannot be born in this world. All humans born in this world have the option to use their mind, to liberate themselves from all wrongs committed in this life, as well as all inherited *kammic* energy from the infinite *samsāra*. As long as one views life as an enticing fruitful entity, one is unable to be liberated from *samsāric* existence and its outcomes. If one understands the reality of existence with its vicissitudes and uninviting hostile nature, using absolute wisdom (*yathā bŭtha gñana*) one becomes capable of liberation from the perilous *samsāric* journey.

Performing meritorious deeds alone, while hoping and praying for enhanced material comforts and wealth is a waste of time. While fortunate enough to be born human, we must make the most of our time here by practicing the correct way to avoid the perils of prolonged *samsāric* existence. Every religion strives to develop good-natured individuals with sound moral and ethical values to build harmonious, just societies. Pristine Buddha *Dhamma,* however, is the only teaching which presents a direct path to attain lasting freedom, or *Nibbāna* for the *prŭthagjana* (the Magadhi phrase for 'inept' individuals, unaware of the path to liberation through the Buddha's teachings) who are adrift; lost in an infinite, futile *samsāric* existence.

I would like to extend merits (*pina*) to the translator, and those who contributed to the printing of this book in terms of computing, type setting, proof reading/editing and all other related large and small tasks. May these merits be supportive in their efforts toward the attainment of *Nibbāna*.

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Katŭwākælæ, Ambepŭssa, W.P. Siri Lanka
July 2020

2. CHÁCHAKKA SŬTTA PALI -ENGLISH VERSION

Majjima Nikāya 148
Source: https://suttacentral.net/mn148/pli/ms

Evan me sutan—ekan samayan bhagavā sāvatthiyan viharati jetavane anāthapindikassa ārāme. Tatra kho bhagavā bhikkhū āmantesi: "bhikkhavo"ti.

"Bhadante"ti te bhikkhū bhagavato paccassosun. Bhagavā etadavoca:

"dhammaṃ vo, bhikkhave, desessāmi ādikalyāṇan majjhekalyānan pariyosānakalyānan sātthan savyañjanan, kevalaparipunnan parisuddhan brahmacariyan pakāsessāmi, yadidan—cha chakkāni. Tan suṇātha, sādhukan manasi karotha, bhāsissāmī"ti.

"Evan, bhante"ti kho te bhikkhū bhagavato paccassosun. Bhagavā etadavoca:

"Cha ajjhattikāni āyatanāni veditabbāni, cha bāhirāni āyatanāni veditabbāni, cha viññānakāyā veditabbā, cha phassakāyā veditabbā, cha vedanākāyā veditabbā, cha taṇhākāyā veditabbā.

'Cha ajjhattikāni āyatanāni veditabbānī'ti—iti kho panetan vuttan. Kiñcetan paṭicca vuttan? Cakkhāyatanan, sotāyatanan, ghānāyatanan, jivhāyatanan, kāyāyatanan, manāyatanan. 'Cha ajjhattikāni āyatanāni veditabbānī'ti—iti yan tan vuttan, idametan paṭicca vuttan. Idan paṭhaman chakkan. (1)

'Cha bāhirāni āyatanāni veditabbānī'ti—iti kho panetan vuttan. Kiñcetan paṭicca vuttan? Rūpāyatanan, saddāyatanan, gandhāyatanan, rasāyatanan, phoṭṭhabbāyatanan, dhammāyatanan. 'Cha bāhirāni āyatanāni veditabbānī'ti—iti yan tan vuttan, idametan paṭicca vuttan. Idan dutiyan chakkan. (2)

'Cha viññāṇakāyā veditabbā'ti—iti kho panetan vuttan. Kiñcetan paṭicca vuttan? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇan, sotañca paṭicca sadde ca uppajjati sotaviññāṇan, ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇan, jivhañca paṭicca rase ca uppajjati jivhāviññāṇan, kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇan, manañca paṭicca dhamme ca uppajjati manoviññāṇan. 'Cha viññāṇakāyā veditabbā'ti—iti yan tan vuttan, idametan paṭicca vuttan. Idan tatiyan chakkan. (3)

'Cha phassakāyā veditabbā'ti—iti kho panetan vuttan. Kiñcetan paṭicca vuttan? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇan, tinnan saṅgati phasso; sotañca paṭicca sadde ca uppajjati sotaviññāṇan, tinnan sangati phasso; ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇan, tinnan saṅgati phasso; jivhañca paṭicca rase ca uppajjati jivhāviññāṇan, tinnan saṅgati phasso; kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññānan, tiṇṇan saṅgati phasso; manañca paṭicca dhamme ca uppajjati manoviññānan, tinnan sangati phasso. 'Cha phassakāyā veditabbā'ti—iti yan tan vuttan, idametan paṭicca vuttan. Idan catutthan chakkan. (4)

'Cha vedanākāyā veditabbā'ti—iti kho panetan vuttan. Kiñcetan paṭicca vuttan? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇan, tinnan sangati phasso, phassapaccayā vedanā; sotañca paṭicca sadde ca uppajjati sotaviññānan, tinnan saṅgati phasso, phassapaccayā vedanā; ghānañca paṭicca gandhe ca uppajjati ghānaviññānan, tiṇṇan saṅgati phasso, phassapaccayā vedanā; jivhañca paṭicca rase ca uppajjati jivhāviññāṇan, tiṇṇan saṅgati phasso, phassapaccayā vedanā; kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññānan, tinnan saṅgati phasso, phassapaccayā vedanā;

manañca paṭicca dhamme ca uppajjati manoviññāṇan, tiṇṇan saṅgati phasso, phassapaccayā vedanā. 'Cha vedanākāyā veditabbā'ti—iti yan tan vuttan, idametan paṭicca vuttan. Idan pañcaman chakkan. (5)

'Cha taṇhākāyā veditabbā'ti—iti kho panetan vuttan. Kiñcetan paṭicca vuttan? Cakkhuñca paṭicca rūpe ca uppajjati cakkhuviññāṇan, tiṇṇan sangati phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā; sotañca paṭicca sadde ca uppajjati sotaviññāṇan … pe … ghānañca paṭicca gandhe ca uppajjati ghānaviññāṇan … jivhañca paṭicca rase ca uppajjati jivhāviññāṇan … kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇan … manañca paṭicca dhamme ca uppajjati manoviññāṇan, tiṇṇan saṅgati phasso, phassapaccayā vedanā, vedanāpaccayā tanhā. 'Cha taṇhākāyā veditabbā'ti—iti yaṃ tan vuttan, idametaṃ paṭicca vuttan. Idan chaṭṭhan chakkan. (6)

'Cakkhu attā'ti yo vadeyya taṃ na upapajjati. Cakkhussa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'attā me uppajjati ca veti cā'ti iccassa evamāgatan hoti. Tasmā taṃ na upapajjati: 'cakkhu attā'ti yo vadeyya. Iti cakkhu anattā.

'Rūpā attā'ti yo vadeyya tan na upapajjati. Rūpānan uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'attā me uppajjati ca veti cā'ti iccassa evamāgatan hoti. Tasmā tan na upapajjati: 'rūpā attā'ti yo vadeyya. Iti cakkhu anattā, rūpā anattā.

'Cakkhuviññānan attā'ti yo vadeyya tan na upapajjati. Cakkhuviññāṇassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'attā me uppajjati ca veti cā'ti iccassa evamāgatan hoti. Tasmā tan na upapajjati: 'cakkhuviññāṇan attā'ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇan anattā.

'Cakkhusamphasso attā'ti yo vadeyya tan na upapajjati. Cakkhusamphassassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'attā me uppajjati ca veti cā'ti iccassa evamāgatan hoti. Tasmā tan na upapajjati: 'cakkhusamphasso attā'ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññānan anattā, cakkhusamphasso anattā.

'Vedanā attā'ti yo vadeyya tan na upapajjati. Vedanāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'attā me uppajjati ca veti cā'ti iccassa evamāgatan hoti. Tasmā tan na upapajjati: 'vedanā attā'ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññāṇan anattā, cakkhusamphasso anattā, vedanā anattā.

'Taṇhā attā'ti yo vadeyya taṃ na upapajjati. Taṇhāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'attā me uppajjati ca veti cā'ti iccassa evamāgatan hoti. Tasmā tan na upapajjati: 'taṇhā attā'ti yo vadeyya. Iti cakkhu anattā, rūpā anattā, cakkhuviññānan anattā, cakkhusamphasso anattā, vedanā anattā, taṇhā anattā.

'Sotaṃ attā'ti yo vadeyya … pe … 'ghānan attā'ti yo vadeyya … pe … 'jivhā attā'ti yo vadeyya … pe … 'kāyo attā'ti yo vadeyya … pe … 'mano attā'ti yo vadeyya tan na upapajjati. Manassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'attā me uppajjati ca veti cā'ti iccassa evamāgatan hoti. Tasmā tan na upapajjati: 'mano attā'ti yo vadeyya. Iti mano anattā.

'Dhammā attā'ti yo vadeyya tan na upapajjati. Dhammānan uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'attā me uppajjati ca veti cā'ti iccassa evamāgatan hoti. Tasmā tan na upapajjati: 'dhammā attā'ti yo vadeyya. Iti mano anattā, dhammā anattā. 'Manoviññāṇan attā'ti yo vadeyya tan na upapajjati. Manoviññāṇassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, 'attā me uppajjati ca veti cā'ti iccassa evamāgatan hoti. Tasmā tan na

upapajjati: ‘manoviññānan attā’ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇan anattā. ‘Manosamphasso attā’ti yo vadeyya tan na upapajjati. Manosamphassassa uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgatan hoti. Tasmā tan na upapajjati: ‘manosamphasso attā’ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇan anattā, manosamphasso anattā. ‘Vedanā attā’ti yo vadeyya tan na upapajjati. Vedanāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgatan hoti. Tasmā tan na upapajjati: ‘vedanā attā’ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇan anattā, manosamphasso anattā, vedanā anattā. ‘Taṇhā attā’ti yo vadeyya tan na upapajjati. Taṇhāya uppādopi vayopi paññāyati. Yassa kho pana uppādopi vayopi paññāyati, ‘attā me uppajjati ca veti cā’ti iccassa evamāgatan hoti. Tasmā tan na upapajjati: ‘taṇhā attā’ti yo vadeyya. Iti mano anattā, dhammā anattā, manoviññāṇan anattā, manosamphasso anattā, vedanā anattā, taṇhā anattā.

Ayan kho pana, bhikkhave, sakkāyasamudayagāminī paṭipadā—cakkhun ‘etan mama, esohamasmi, eso me attā’ti samanupassati;

rūpe ‘etan mama, esohamasmi, eso me attā’ti samanupassati; cakkhuviññāṇan ‘etan mama, esohamasmi, eso me attā’ti samanupassati; cakkhusamphassan ‘etan mama, esohamasmi, eso me attā’ti samanupassati; vedanan ‘etan mama, esohamasmi, eso me attā’ti samanupassati; taṇhan ‘etan mama, esohamasmi, eso me attā’ti samanupassati; sotan ‘etan mama, esohamasmi, eso me attā’ti samanupassati … pe … ghānan ‘etan mama, esohamasmi, eso me attā’ti samanupassati … pe … jivhan ‘etan mama, esohamasmi, eso me attā’ti samanupassati … pe … kāyan ‘etan mama, esohamasmi, eso me attā’ti samanupassati … pe … manan ‘etan mama, esohamasmi, eso me attā’ti samanupassati, dhamme ‘etan mama, esohamasmi, eso me attā’ti samanupassati, manoviññāṇan ‘etan mama, esohamasmi, eso me attā’ti samanupassati, manosamphassan ‘etan mama, esohamasmi, eso me attā’ti samanupassati, vedanaṃ ‘etan mama, esohamasmi, eso me attā’ti samanupassati, tanhan ‘etan mama, esohamasmi, eso me attā’ti samanupassati.

Ayaṃ kho pana, bhikkhave, sakkāyanirodhagāminī paṭipadā—cakkhun ‘netan mama, nesohamasmi, na meso attā’ti samanupassati.

Rūpe ‘netan mama, nesohamasmi, na meso attā’ti samanupassati. Cakkhuviññāṇan ‘netan mama, nesohamasmi, na meso attā’ti samanupassati. Cakkhusamphassan ‘netan mama, nesohamasmi, na meso attā’ti samanupassati. Vedanan ‘netan mama, nesohamasmi, na meso attā’ti samanupassati. Taṇhan ‘netan mama, nesohamasmi, na meso attā’ti samanupassati. Sotan ‘netan mama, nesohamasmi, na meso attā’ti samanupassati … pe … ghānan ‘netan mama, nesohamasmi, na meso attā’ti samanupassati … pe … jivhan ‘netan mama, nesohamasmi, na meso attā’ti samanupassati … pe … kāyan ‘netan mama, nesohamasmi, na meso attā’ti samanupassati … pe … manan ‘netan mama, nesohamasmi, na meso attā’ti samanupassati. Dhamme ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati. Manoviññāṇan ‘netaṃ mama, nesohamasmi, na meso attā’ti samanupassati. Manosamphassaṃ ‘netan mama, nesohamasmi, na meso attā’ti samanupassati. Vedanan ‘netan mama, nesohamasmi, na meso attā’ti samanupassati. Taṇhan ‘netan mama, nesohamasmi, na meso attā’ti samanupassati.

Cakkhuñca, bhikkhave, paṭicca rūpe ca uppajjati cakkhuviññāṇan, tinnan sangati phasso, phassapaccayā uppajjati vedayitan sukhan vā dukkhan vā adukkhamasukhan vā. So sukhāya vedanāya phuṭṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa rāgānusayo anuseti. Dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷin kandati sammohan

āpajjati. Tassa paṭighānusayo anuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtan nappajānāti. Tassa avijjānusayo anuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayan appahāya dukkhāya vedanāya paṭighānusayan appaṭivinodetvā adukkhamasukhāya vedanāya avijjānusayan asamūhanitvā avijjan appahāya vijjan anuppādetvā dittheva dhamme dukkhassantakaro bhavissatīti—netaṃ ṭhānan vijjati.

Sotañca, bhikkhave, paṭicca sadde ca uppajjati sotaviññāṇan … pe … ghānañca, bhikkhave, paṭicca gandhe ca uppajjati ghānaviññānan … pe … jivhañca, bhikkhave, paṭicca rase ca uppajjati jivhāviññāṇan … pe … kāyañca, bhikkhave, paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇan … pe … manañca, bhikkhave, paṭicca dhamme ca uppajjati manoviññāṇan, tiṇṇan saṅgati phasso, phassapaccayā uppajjati vedayitan sukhan vā dukkhan vā adukkhamasukhan vā. So sukhāya vedanāya phuṭṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati. Tassa rāgānusayo anuseti. Dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. Tassa paṭighānusayo anuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtan nappajānāti. Tassa avijjānusayo anuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayan appahāya dukkhāya vedanāya paṭighānusayan appaṭivinodetvā adukkhamasukhāya vedanāya avijjānusayan asamūhanitvā avijjan appahāya vijjan anuppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti—netan ṭhānan vijjati.

Cakkhuñca, bhikkhave, paṭicca rūpe ca uppajjati cakkhuviññāṇan, tiṇṇan saṅgati phasso, phassapaccayā uppajjati vedayitan sukhan vā dukkhan vā adukkhamasukhan vā. So sukhāya vedanāya phuṭṭho samāno nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa rāgānusayo nānuseti. Dukkhāya vedanāya phuṭṭho samāno na socati na kilamati na paridevati na urattāḷin kandati na sammohan āpajjati. Tassa paṭighānusayo nānuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇañca yathābhūtan pajānāti. Tassa avijjānusayo nānuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayan pahāya dukkhāya vedanāya paṭighānusayan paṭivinodetvā adukkhamasukhāya vedanāya avijjānusayan samūhanitvā avijjan pahāya vijjan uppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti—ṭhānametaṃ vijjati.

Sotañca, bhikkhave, paṭicca sadde ca uppajjati sotaviññānan … pe ….

Ghānañca, bhikkhave, paṭicca gandhe ca uppajjati ghānaviññānan … pe ….

Jivhañca, bhikkhave, paṭicca rase ca uppajjati jivhāviññānan … pe ….

Kāyañca, bhikkhave, paṭicca phoṭṭhabbe ca uppajjati kāyaviññānan … pe ….

"Manañca, bhikkhave, paṭicca dhamme ca uppajjati manoviññāṇan tiṇṇan saṅgati phasso, phassapaccayā uppajjati vedayitan sukhan vā dukkhan vā adukkhamasukhan vā. So sukhāya vedanāya phuṭṭho samāno nābhinandati nābhivadati nājjhosāya tiṭṭhati. Tassa rāgānusayo nānuseti. Dukkhāya vedanāya phuṭṭho samāno na socati na kilamati na paridevati na urattāḷin kandati na sammohan āpajjati. Tassa paṭighānusayo nānuseti. Adukkhamasukhāya vedanāya phuṭṭho samāno tassā vedanāya samudayañca atthangamañca assādañca ādīnavañca nissaraṇañca yathābhūtan pajānāti. Tassa avijjānusayo nānuseti. So vata, bhikkhave, sukhāya vedanāya rāgānusayan pahāya dukkhāya vedanāya paṭighānusayan paṭivinodetvā adukkhamasukhāya

vedanāya avijjānusayan samūhanitvā avijjan pahāya vijjan uppādetvā diṭṭheva dhamme dukkhassantakaro bhavissatīti—ṭhānametan vijjati.

Evan passan, bhikkhave, sutavā ariyasāvako cakkhusmin nibbindati, rūpesu nibbindati, cakkhuviññāṇe nibbindati, cakkhusamphasse nibbindati, vedanāya nibbindati, taṇhāya nibbindati.

Sotasmin nibbindati, saddesu nibbindati … pe … ghānasmin nibbindati, gandhesu nibbindati … jivhāya nibbindati, rasesu nibbindati … kāyasmin nibbindati, phoṭṭhabbesu nibbindati … manasmin nibbindati, dhammesu nibbindati, manoviññāṇe nibbindati, manosamphasse nibbindati, vedanāya nibbindati, taṇhāya nibbindati. Nibbindan virajjati, virāgā vimuccati. Vimuttasmin vimuttamiti ñānan hoti.

'Khīṇā jāti, vusitan brahmacariyan, katan karanīyan, nāparan itthattāyā'ti pajānātī''ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitan abhinandunti. Imasmin kho pana veyyākaranasmin bhaññamāne saṭṭhimattānan bhikkhūnan anupādāya āsavehi cittāni vimuccimsūti.

Chachakkasuttan niṭṭhitan chaṭṭhan.

3. CHÁCHAKKA SŬTTA ANALYSIS IN HELA LANGUAGE

A TRANSLATION of the ANALYSIS (ATUVĀ) of the SŬTTA

Cháchakka Sŭtta was elucidated to a group of Buddha *srāvakas* (*bhikkhŭ*) when the Buddha was residing at the *Jæthavana* Monastery. Here, the term *Bhikkhŭ* refers to the four kind of *srāvakas* (*sivvanak*) *ŭpāsaka, ŭpāsikā, mahana* (ordained male = monk) and *mehæni* (ordained female = nun).

Cháchakka Sŭtta elucidation illustrates a clear simple path to liberation from *samsāra* that can be easily treaded, experienced, and attained by anyone who is born as a human being. This *sŭtta* analyzes and illustrates not only the root causes comprised of *ādikalyānangvā* (generated old *kilæsa* = *san* associations = *rāga, dvæsha* and *moha* associations), *majjækalyānangvā* (*kilæsa* generated in the moment) and *pariyosākalyānangvā* (future generation of *kilæsa*) that defile this fathom long body leading to mental, bodily and *samsāric* afflictions but also depicts the simple path that needs to be treaded for the liberation from all afflictions while attaining *Nibbāna* or *pañnā vimŭththi*. Here, *kalyāna mitta* purely refers to a person who teaches another the path to deracinate all *kilæsa* or *san* associations from the mind.

Mainly this *sŭtta* discusses thirty-six cyclical processes (*cháchakka – chá+chakka; chá = six; chakkha = cycles)* that support a continuous flow of *san* associations or *kilæsa* (*gathi*), their repeated generation and re-generation in the mind (*ćitta santhānaya*) and how these cycles ultimately lead to the formation of afflictions within this fathom long body. The activation of these thirty-six cycles are related directly to the eye, ear, nose, tongue, body, and mind. Each of these six senses may function in multiple ways either as an organ or as an agency of a system or as part of a cyclical processes (*chakkha).*

The action of the eye (*chakkŭ* + *kāya; chakkŭ* - eye; *kāya* – action = *chakkŭkāya*), action of the ear (*sothakāya*), action of the nose (*ghānakāya*), action of the tongue (*jivhākāya*), action of the body (*kāyakāya*) and the action of the mind (*manokāya*) are illustrated in this *sŭtta* as the first of the six internal cycles (*chakkha*) among the thirty-six cycles. These six *kāya* operate also as internal agencies (*āyathana*).

The second of the six cycles are shown as how six external agencies activate internal cycles. The sights (*rŭpāyathana rŭpa+āyathana; rŭpa* – sight, *āyathana* - agency) meeting the eye, sounds (*shabdāyathana; shabda+āyathana; shabda* = sounds; *āyathana* = agency) meeting the ear , smells (*ghandāyathana*) meeting the nose, tastes (*rasāyathana*) meeting the tongue, taction (*pottabhāyathana*) meeting the body and *dhamma* (*dhammāyathana*) meeting the mind are six external agencies that assist the triggering of six internal cycles. Therefore, *rŭpakāya*, *shabdakāya*, *ghandakāya*, *rasakāya*, *pottabbhakāya* and *dhammakāya* constitute the second six cycles of the thirty-six.

The six *viñãnakāya* (*viñãnakāya- viñãna+kāya; viñãna* = corrupted *gñana* = mental lucidity; *kāya* – actions/reactions) are described as the third of the six cycles. When the property of innate mental desire captures a sight (*rŭpāyathana*) coming through the action of the eye, there arises *chakkŭ viñãnakāya* (*chakkŭncha patichcha rŭpæcha ŭppajjathi chakkŭviñãnan*). When the property of innate mental desire captures a sound (*shabdāyathana*) coming through the action of the ear, there arises *sotha viñãnakāya* (*sothancha patichcha saddæcha ŭppajjathi sothaviñãnan*). When the property of innate mental desire captures a smell (*ghānāyathana*) coming through the action of the nose, there arises *ghāna viñãnakāya* (*ghānancha patichcha gandæcha ŭppajjathi ghānaviñãnan*). When the property of innate mental desire captures a taste (*jivhāyathana*) coming through the action of the tongue, there arises *jivhā viñãnakāya*

(*jivhancha patichcha rasæcha ŭppajjathi jivhāviñãnan*). When the property of innate mental desire captures taction (*pottabhāyathana*) coming through the action of the body, there arises *kāya viñãnakāya* (*kāyancha patichcha pottabbæcha ŭppajjathi kāyaviñãnan*). Similarly, when the property of innate mental desire captures a thought (*dhammāyathana*) floating through the action of the mind, there arises *mano viñãnakāya* (*manancha patichcha dhammæcha ŭppajjathi manoviñãnan*). These constitute the third of the six cyclical processes among the thirty-six cycles.

Now, it is important to clarify a Magadhi term frequently applied in the above analysis. It is the Magadhi term "*patichcha*" (*pati+ichcha; pati* – deep/strong; *ichcha* – innate mental desire). It must be stated clearly that the definite reason for the arising of the six cycles, *chakkŭ viñãnakāya, sotha viñãnakāya, ghāna viñãnakāya, jivhā viñãnakāya, kāya viñãnakāya* and *mano viñãnakāya* in one's mind is due to the property of unwavering innate desire (*patichcha*). In other words *patichcha* means integration of innate desire born in the mind with an object. The property of *patichcha* can occur in three modes.

1. When a sight (*rŭpāyathana*) lands in the eye, a desire (*priya-manāpa gathi*) born in the mind evolves into desirability to assimilate/integrate/acquire it (*upādānaya*), one becomes *patichcha* to the object of sight. This constitutes the first mode of how *patichcha* integrates an object with innate desire arising in the mind.

2. When a sight (*rŭpāyathana*) lands in the eye, if a non-agreeable attitude (*apriya-amanāpa gathi*) is born over what is seen, there evolves non-agreeability (*dvæsha* = second guise) in the mind. As the *dvesha* property (*gathi*) on the object of sight gets assimilated/integrated/acquired (*upādānaya*), one becomes *patichcha* to the object of the non-agreeable sight. This constitutes the second mode of how *patichcha* integrates an object with innate *dvæsha* arising in the mind.

3. When a sight (*rŭpāyathana*) lands in the eye, if neither agreeable (*priya-manāpa gathi*) nor non-agreeable (*apriya-amanapa gathi)* (*adhŭkkama-asŭkha gathi* = neither agreeable nor non-agreeable) is born over what is seen, there evolves *adhŭkkama-asŭkha gathi* in the mind. As the *adhŭkkama-asŭkha* property (*gathi*) on the object of sight gets assimilated/integrated/acquired (*upādānaya*), one becomes *patichcha* to the object of *adhŭkkama-asŭkha* sight. This constitutes the third mode of how *patichcha* integrates an object with innate *adhŭkkama-asŭkha gathi* arising in the mind.

These three modes of integration (*patichcha*) are common to all six sense spheres. In this process a flawed comparison, flawed yard stick and a flawed notion of conceit (*mañňathāvaya*) on the object sighted arise in the mind. This flawed comparison using a flawed yard stick is a comparison between the feeling of contentment (*sŭkha*) and feeling of discontentment (*dukkha*). This process of *patichcha* leads to the birth of abusive thoughts known as *vihinsā vithakka* and *vichāra* (*vihinsā* – abusive; *vithakka* – *vi*+*thakka* – *vi*=*visama* = flighty; *takka* = thoughts) flighty thoughts and (*vichāra*; *vi*+*chāra* – *vi* = *visama* = flighty; *chāra* = contemplations) flighty contemplations. Accordingly, through the three modes, agreeing to what is desirable (*priya-manāpa*), disagreeing (*gæteema*) with what is undesirable (*apriya-amanāpa*) and going adrift (*mŭlāveema*) between the agreeable and the disagreeable, *patichcha* (innate desire) gets integrated with the energy coming from the six agencies (*salāyathana*) the eye, ear, nose, tongue, body and the mind generating *viňāna* energy. The earlier stated thirty-six cyclical processes get activated in a mind leading to the arising of *samŭdaya* energy (*samŭdaya; sam* (*san*)+*ŭdaya; sam* = *rāga, dvæsha* and *moha; ŭdaya* – born) caused by *patichcha* as the main (*moolika*)

reason, as an underlying (*nidāna*) reason and as well as a consequential (*prathya*) reason (*hæthŭn patichcha sambŭthan*).

In this analysis the fourth of the six cyclical processes are the six *sampassakāya* (*sam+passa+kāya*; *sam=san= rāga, dvesha* and *moha; passa* – feel, *kāya* – action). When the property of innate mental desire integrates a sight (*rŭpāyathana*) coming through the action of the eye, there arises *chakkŭ viñānakāya* (*chakkŭncha patichcha rŭpæcha ŭppajjathi chakkŭviñānan*). "*Chakkŭncha patichcha rŭpæcha ŭppajjathi chakkŭviñānan – thinnan sangathi passo".* This Magadhi phrase means that connecting (*passo* = contact) the three aspects *chakkŭncha*, *rŭpæcha* and *chakkŭviñānan* will lead to the arising of three *san* properties (*sangathi*). Similarly, the terms *chakkŭ sampassa, sotha sampassa, ghāna sampassa, jivhā sampassa, kāya sampassa* and *mano sampassa* refer to the six connecting cyclical processes becoming activated as a result of integration of innate mental desire (*patichcha*) with the six sense agencies, respectively. This is the fourth of the six cyclical processes.

There are six *vædanā kāya* (*vædanā* – feeling; *kāya* – actions) evolving as cyclical processes which roll into action as the fifth of the six cycles. Due to *chakkŭ sampassa* there arises *chakkŭ sampassa vædanā kāya*, due to *sotha sampassa* there arises *sotha sampassa vædanā kāya*, due to *ghāna sampassa* there arises *ghāna sampassa vædanā kāya*, due to *jivhā sampassa* there arises *jivhā sampassa vædanā kāya*, due to *kāya sampassa* there arises *kāya sampassa vædanā kāya* and due to *mano sampassa* there arises *mano sampassa vædanā kāya* are born in the mind. These constitute the fifth of the six cyclical actions born in the mind due to innate mental desire (*patichcha*).

Each of the six *vædanā kāya* can be three-fold.

1. A *vædanā kāya* that arises due to the tangible mundane feeling (*āmisa sŭvaya*) of contentment or joy resulting from an association of what is aggregable (*priya-manāpa*) is the first type of *vædanā kāya*.

2. A *vædanā kāya* that arises due to the tangible mundane feeling (*āmisa sŭvaya*) of discord or conflict within the mind (caused by *patigha* – innate mental discord) resulting from an association of what is disagreeable or emanating from *dvæsha* (= second guise) is the second type of *vædanā kāya*.

3. A *vædanā kāya* that arises due to the tangible mundane feeling (*āmisa sŭvaya*) of *adŭkhamasŭkha* nature within the mind (caused by the erroneous selection process between aggregable and disagreeable) constitutes the third type of *vædanā kāya*. The average person who is inept and unskillful in the *dhamma* (*asrŭthavath pruthagjana*) will assimilate (*ŭpādāna*) these tangible mundane feelings while grasping and identifying with them as the notion of I, me, or mine (*sakkāyaditti*) while experiencing afflictions and suffering. The main reason for this is the innate desire (*patichcha*) arising in the mind. As a result tangible feeling becomes inevitable. Continuously getting tormented (*vindava vindavā*) by feelings is another phenomenon.

The sixth of the six cyclicals of activities constitute the six *thanhākāya* arising due to the six sense agencies eye, ear, nose, tongue, body, and the mind. The Magadhi term *thanhā* (*thanhā=than+ha(hāveema); than-*place/person/event/thing*; hāveema*– incline) means mental inclination onto what is desirable (*rāga*); what is conflicting (*dvæsha*); or selecting through comparison (*moha*).

If an object noted by the eye is desirable (*priya-manāpa*), there arises a connection (*sampassa*) leading to a feeling (*vædanā*). As this feeling (*vædanā*) emerges, an inclination (*hāveema*) to the object occurs in the mind due to *patichcha*. However, the eye does not incline to the object. The feeling that arose in the mind after seeing the object drives the mind to incline on to the mental picture obtained from the external object. This inclination to the object that occurs in the mind is defined as *thanhā*. This is what is referred to in Magadhi as "*sampassa ja vædanā*". In a similar manner, mental inclination (*thanhā*) befalls on the objects integrated (*patichcha*) through all six sense spheres namely; sounds integrated (*patichcha*) through the ear, odors integrated (*patichcha*) through the nose, tastes integrated (*patichcha*) through the tongue, taction caressed (*patichcha*) through the body and thoughts (*dhamma*) integrated (*patichcha*) through the mind. Through these cyclical processes, three types of *thanhā* resulting from *vædanā* are born in the mind. They are *kāma thanhā, bava thanhā*, and *vibava thanhā*. Whichever the kind of *thanhā* is born in the mind, it is born solely as a result of an integration of innate mental desire (*patichcha*) on to a respective object as expressed through the Magadhi phrase "*hæthŭn patichcha sambŭthan*". The definite result of *patichcha* nature is the birth of *san=sam* properties (*rāga, dvæsha* and *moha gathi*) in the mind. *San* triggers dynamic *samŭdaya* energy in the *ćitta santhānaya.*

Samŭdaya energy is the cardinal cause for the continued existence of *samsāric* drift and the generation and regeneration of current and future afflictions (*dukkha*). This analysis of the six cyclical actions is aimed at illustrating how *samŭdaya* energy is generated through the process of *patichcha.*

Samŭdaya emerges in a mind as a force generated through six cyclical processes via six sense agencies (*salāyathana*). *Samŭdaya* means *sambavan*

(*sam=san+bava*). The process of *samŭdaya* generates the seeds of *kamma* (*kamma beeja/ŭppaththi beeja/viñãna beeja*) which is the root cause for continued existential *samsāric* drift with repeated births. The terms *sambavan* and *samŭdaya* denote the manner in which seeds of *kamma* (*kamma beeja*) that cause repeated births, are generated. In this way, the first segment of the *Cháchakka Sŭtta* provided a discussion and an analysis of how *patichcha samŭppāda dhamma* functions through the roots of ignorance (*avijjāmŭla*) in thirty-six-fold cyclical processes.

> *(Patichchasamŭppāda – pati+ichcha+sam+ŭppāda; pati* – tight/strong; *ichcha* – innate mental desire; *sam=san – rāga, dvesha* and *moha* associations; *ŭppāda* – generation/birth*; dhamma* – thoughts*)*. In other words it is the phenomenon that generates *san (rāga, dvæsha and moha)* based on *patichcha*.

This analysis provides a perfectly complete, easy to comprehend simple version of the *sŭtta*. Further, this analysis can be considered as an analytical path that enables one to recognize and comprehend the dynamic undercurrents (*mathveema*) that operate beneath the surface within one's own fathom long structure of corporeality.

In the second part of this *sŭtta,* the fundamentals of the three tenets (*trilakkhana*) are being analyzed and presented. Here, the duality (*dwathāvaya*) of the thirty six cyclical processes are analyzed and illustrated as *chakkŭn attha vā chakkŭn anaththā vā, rŭpan attha vā anaththā vā, chakkŭ viñãnan attha vā anaththā vā, chakkŭ sampassa attha vā anaththā vā, chakkŭ vædanā attha vā anaththā vā,* and *chakkŭ thanhā attha vā anaththā vā.* In the statement "*chakŭssa ŭppādopi vayopi paññāyathi*" where the term *paññāyathi* means an agreement by convention. Convention is a thought pattern decreed in the mind by the notion of I, me, or mine (=*maññathāvaya*).

Aththa is the notion of control permeated through I, me, or mine attitude over worldly things through comparison (*mānaya*). An arousal (*mathveema*) and its formative energy born when the eye notes a sight, begin to exhaust (*vaya dhammā*) toward its inevitable expiration from the moment it evolves. Thus, there is hardly any substance or a value that can be owned or used to exert control over (*aththāthi*) by the *maññathāvaya* (=*ashmimānaya*/egotism/conceit) or agreeable in convention by the notion of I, me, or mine. Once this is known through experience, (*yassa bopana ŭppādopi vayopi)* one will be able to comprehend this insecurity through *yathā bŭtha gñana dassana*. Accordingly, one turns into "*ïchchassa ævmāgathan hothi*". This means comprehending the true reality through the liberation from *patichcha* that results from relying on innate mental desires. By freeing the mind from the two extremes of contentment (*priya*) and discontentment (*apriya*) as well as from desire (*kæmæththa*), one is able to comprehend the true nature of thoughts, emotions, and actions as they are. Such a mind enables the comprehension of "*chakkun anaththā*, *rŭpan anaththā, chakkŭ viñãnan anaththā, chakkŭ sampassa anaththā, chakkŭ vædanā anaththā* and *chakkŭ thanhā anaththā"* which is the realistic true nature of this whole process. *Aththa* is not related to the doctrine of soul (*āthma vāda*). *Anaththa* too is not related to the doctrine of soullessness (*anāthma vāda*). *Aththa* and *anaththa* discussed in the Noble Buddha *dhamma* are only concepts within the discussion of *hæthu-pala dhamma* (*dhamma* of cause and effect) and they constitute neither *āthma vāda* nor *anāthma vāda.*

If a mental impression (*rŭpa*) is accepted as *aththa* based on *thanhā* as a result of *patichcha*, certainly, there occurred something that leads to helplessness, powerlessness, and insecurity. If one views this process and the outcome in their worthless, unproductive, ignoble nature, then one has fully comprehended the *anaththa* nature of mental impressions that bombard the

mind through six sense spheres. In this elucidation all thirty-six cyclical process are analyzed for their *anaththa* nature. The nature of *anaththa dhamma* is something that must be comprehended experientially.

When innate mental desire (*patichcha*) integrates an object seen by the eye, and a feeling (*vædanā*) emerges by seeing the object, inevitably there arises also mental inclination (*thanhā*) toward the object. Determined actions toward the assimilation (*ŭpādāna*) of desirable objects represent a remarkably fixed behavior, which characterizes the nature of a person (*prŭthagjana*) who is inept in the *dhamma*. In such a mind inept (*prŭthagjana*) in the *dhamma*, there evolves a definite phenomenon. This worldly phenomenon is characterized in the *dhamma* by the three tenets *nichcha* (attitude of holding onto to desirable mental objects as one wishes for), *sŭkha* (feeling of contentment arising through the aforementioned attitude) and *attha* (attitude to own what is desirable triggered by the underlying notion of I, me or mine). These three tenets constitute the mundane feeling of contentment or *āmisa sŭvaya*. As long as *nichcha, sŭkha* and *aththa* properties (*bava*) remain active in the mind, all mental actions (*sabbakāya*) are geared toward the upkeep of such contentment (=continuation of infinite *samsāric* existence). These tendencies trigger one to chase continuously after mundane contentment or *āmisa sŭvaya*.

If one perceives mental impressions (*rŭpa*) as *nichcha*, feelings (*vædanā*) as *nichcha*, perceptions (*saññā*) as *nichcha*, intentional actions (*sankhāra*) as *nichcha*, *viñāna* as *nichcha*, mental impressions (*rŭpa*) as gleeful (*sŭva*) and assuring (*sŭba*), feelings (*vædanā*) as gleeful and assuring, perceptions (*saññā*) as gleeful and assuring, intentional actions (*sankhāra*) as gleeful and assuring, *viñāna* as gleeful and assuring, such a person sees mental impressions (*rŭpa*) as *aththa* through *maññathāvaya* or the concept of I or me (*mamathvaya*). This

person sees feelings (*vædanà*) as *aththa* through *maññathāvaya* or the notion of I or me (*mamathvaya*). This person sees perceptions (*saññà*) as *aththa* through *maññathāvaya* or the notion of I or me (*mamathvaya*). This person sees intentional actions (*sankhāra*) as *aththa* through *maññathāvaya* or the notion of I or me (*mamathvaya*). This person sees *viñãna* as *aththa* through *maññathāvaya* or the notion of I or me (*mamathvaya*). Similarly, *saññà*, *sankhāra* and *viñãna* are seen as *attha*. In brief this person sees the entire *panchaskandha* as *attha* through *maññathāvaya* or the notion of I or me (*mamathvaya*) and considers it as *aththa*.

Aththa means erroneous measuring through the notion of I, me, or mine. This is a different but much more powerful mental attribute than the *ditty* (conditioned view) of a soul (*āthmà*). *Aththa* is the erroneous *samsāric ditty* that is comprised of I am (*ætan mama*), me (*æso me hamasmi*), mine (*æso me athāthi*). This is also known as *sakkāyaditti* (*maññathāvaya/ashmimānaya)*, the conditioned mental state that considers everything through the fixed notion of I, me, and mine.

Accordingly, acquiescence of *mano viñãna* through *ashmimanaya* or accepting it as *aththa* is defective (*manoviñãnan aththāthi yo vadhæiya*). The emergence of *manoviñãnan* and its expiration are conventional agreements decreed by the mind. Once this *dhamma* reality is comprehended through the wisdom of seeing reality, which is known as *yathā bŭtha gñana dassana,* one recognizes (*ïchchassa ævmāgathan hothi*) that the mental desire capturing an object (*rŭpa*) is an illusion formed in the mind. One who has recognized this illusional defect follows the path to fully liberate the mind while comprehending experientially *mano* is *anaththā*, *dhamma* is *anaththā* and *manoviñãnan* is *anaththā*. (*ithi mano anaththā, dhammā anaththā*, *manoviñãnan anaththà*).

It follows then that *mano sampassa*, *mano sampassa vædanā* and *thanhā* and all similar aforementioned cyclical processes are illusions formed in the mind and assimilated (*ŭpādāna*) as *aththa* through *ashmimanaya* and *maññathāvaya.* One who has understood this process will not only comprehend its reality but also comprehend how one becomes insecure when it gets assimilated (*ŭpādāna*). Similarly, this understanding of *ithi mano anaththā, dhammā anaththā*, *manoviñãnan anaththā mano sampasso anaththā, vædanā anaththā*, *thanhā anaththā* helps one to attain *yathā bŭtha gñana dassana*. Through this *gñana dassana,* one comprehends reality as it is. In this manner, it becomes obvious to one that the compulsive energy generated through the six agencies (*sabbakāya*) related to eye (*chakkŭ*), ear (*sotha*), nose (*ghāna*), tongue (*jivhā*), body (*kāya*) and mind (*mano*), which until now recognized as *aththa* through *ashmimānaya* and *maññathāvaya* is nothing but *anaththa*. *Anaththa* is not *anāthma* or soullessness but in reality, it is *viparinama* that makes one feels insecure (*anātha*) or powerless or helpless.

The following segment of this *Cháchakka Sŭtta* elucidates the duality of *saccāya samŭdaya gāmini patipadā* and *saccāya nirodha gāmini patipadā*. It is the path of *saccāya samŭdaya gāmini patipadā* that binds one repeatedly to the perilous *samsāric* drift by giving rise to ten *sanyojana* (*san+yojana; san - rāga, dvæsha* and *moha* associations; *yojana* – mental hindrances) while inevitably generating inherent existential afflictions (*dukkha*). Generation of *san*, fastening to the infinite perilous *samsāra*, defiling (*sankilittæna*; *san+kilittæna, san – rāga, dvæsha* and *moha associations; kilittæna* – impurity) of this one fathom long *trijakāya* (*karajakāya*, *manomayakāya* and *ćittajakāya*) occur only when one treads the path of *saccāya samŭdaya gāmini patipadā*. Therefore, the art of *san* or *samŭdaya* emergence must be understood in reality as it is and must accept the fact that one must be liberated from this path. This means in other words *samŭdaya*

must be ceased (*nirodha*). Therefore, *saccāya* actions such as *chakkŭn ætan mama, æso hamasmi, æso mæ aththāthi; rŭpæ ætan mama, æso hamasmi, æso mæ aththāthi; chakkŭ viñãnan ætan mama, æso hamasmi, æso mæ aththāthi; chakkŭ sampassa ætan mama, æso hamasmi, æso mæ aththāthi; vædanā ætan mama, æso hamasmi, æso mæ aththāthi; thanhā ætan mama, æso hamasmi, æso mæ aththāthi* must be selectively isolated from the mental sphere and discard them through the process of *samanŭpassathi*. *Samanŭpassathi* refers to a reflective process known as mano *anŭpassanā* aimed to rid the erroneous acceptance of *aththa* as I, me, or my soul through *maññathavaya* and *mamathvaya*. Once this error is recognized, one understands its flawed nature and come to terms with its *anaththa* nature. This *yathā bŭtha gñana* helps one to quit the path of *saccāya samŭdaya gāmini patipadā* and find total liberation.

Similarly, when one has comprehended how *saccāya samŭdaya* is being generated through the eye, ear, nose tongue, body and mind, such a person turns into a noble being with not only a realistic comprehension of *dhammo sandittiko* state but also with a realistic in-depth experiential knowledge of the *saccāya samŭdaya gāmini patipadā.* This noble being is now convinced that the *saccāya samŭdaya gāmini patipadā,* which not only contributes to the repeated births in perilous infinite *samsāra* but also gives birth to existential afflictions (*dukkha*) is a hostile erroneous path, and concludes that treading this path must be brought to an end.

The next segment of this discourse is aimed at clear realistic comprehension of the difference between the *saccāya* generating (*ŭppāda*) *saccāya samŭdaya gāmini patipadā* and the *saccāya* ceasing (*anŭppāda*) *saccāya nirodha gāmini patipadā.* An *ariya srāvaka*, who has comprehended both trajectories thoroughly and experientially (*pasakkota dækeema*), realistically comprehends the flawless absolute path of *sammā magga*, that leads to the full liberation from existential

afflictions (*dukkha*). This transformation is the attainment of *sammā ditty*. Here, one comprehends experientially (*passatho*) the *saccāya samŭdaya gāmini patipadā* that must be relinquished and the *saccāya nirodha gāmini patipadā* that must be observed while transitioning into *sammā ditty*. An *ariya srāvaka* who has the empirical knowledge of *saccāya samŭdaya gāmini patipadā* has comprehended empirically two of the *chatŭ ariya saćca* namely *dukkha ariya saćca* and *dukkha samŭdaya gāmini ariya saćca*. Similarly, an *ariya srāvaka* who has the empirical knowledge of *saccāya nirodha gāmini patipadā* has comprehended empirically *dukkha nirodha ariya saćca* and *dukkha nirodha gāmini ariya saćca* leading to the comprehension of the full scope of *chatŭ ariya saćca*.

This whole process constitutes *āna-pāna sathi samādhi bhāvanā*. All *sankhāra* that generate *san* and *samŭdaya* must be dissociated (*pāna*). This means in other words *rāga, dvæsha* and *moha* must be dissociated (*pāna*) from the *ćitta santhānaya* while *veetha rāgee, veetha dvæshee* and *veetha mohee* thoughts, that dispel *san* must be associated (*āna*). *Niroda* means (*ni+roda, ni* – none; *roda* – wheeling thoughts) ending *san* based wheeling thoughts. In other words this is *anŭppāda niroda* (ending *san*-based thoughts prior to wheeling toward becoming *anŭsaya*).

The next step of the discussion provides a complete analysis of the above process. Here too, *anŭsaya* is discussed in its duality. *Chakkŭncha patichcha rŭpæcha ŭppajjathi chakkŭviñãnan – thinnan sangathi passo - passa pachchayā ŭppajjathi vædaithan sŭkhan vā dŭkkhan vā adŭkhamasŭkhan vā.*

1. *So sŭkhāya vædanāya – puttho samāno abhinandathi; abhivaddathi, ajjosāya thittathi:* This means one embraces joyful feelings (*sŭva vædanā*) and stick to what is enchanting. "*Tassa rāgānŭsayo anŭsæthi*". This phrase analyzes how *rāganŭsya* is being generated in the *ćitta santhānaya*.

2. *So dhŭkkāya vædanāya - – puttho samāno sochathi, kilamathi, paridævathi, ŭraththālinkaññathi sanmohan āpajjathi* – This means conflicting with what is repulsive. "*Tassa patighānŭsayo anŭsæthi*". This phrase analyzes how *patighānŭsaya* is being generated in the *ćitta santhānaya*.

3. *Adŭkhamasŭkhāya vædanāya - puttho samāno vædanāya, samŭdayancha, aththangamancha, assādancha, ādeenavancha, nissaranāncha, yathābuthan nappajānāthi.* This analyses how the absolute reality cannot be comprehended in the absence of *yathābhŭta gñana*. "*Tassa avijjānŭsayo anŭsæthi*". This phrase analyzes how *avijjānŭsaya* is being generated in the *ćitta santhānaya*

Accordingly, *anŭsaya* is born in a mind due to wheeling of thoughts based on comparisons between *adhŭkkama* and *asŭkha* feelings and resultant suffering from their consequences. As a result of the *patichcha samŭppāda dhamma* process running through the agencies of *chakkŭ, sotha, ghāna jivhā, kāya* and *mano* while operating on the root of *avidyāmŭla* generate underlying properties of *rāgānŭsaya,* which triggers fusing perpetually with what is desirable, *patighānŭsaya,* which triggers engulfing perpetually in conflict with what is undesirable and *avijjānŭsaya,* which triggers distortions of reality with conceit and *moha* in the mind. In a mind that operates on the basis as discussed above, an uninterrupted lineage of causes and effects associated with *avijjā* is triggered. As a result, the mind is distracted and enveloped by *avijjā* (*kilæsa*), the path to liberation from *samsāric* afflictions (*dukkha*) and the path to *Nibbāna* becomes inaccessible. In this manner, the five hindrances (*panchakāma neevarana dhamma*) envelope the mind and prevent it from accessing the path to *Nibbāna* due to *avijjā*. The five hindrances emanate in the mind solely due to the activation of *saccāya samŭdaya gāmini patipadā.* In every moment when *anŭsaya* is generated,

the five hindrances (*panchakāma neevarana dhamma*) repeatedly get generated and envelop the mind preventing access to the path of *Nibbāna*.

The path elucidated in this discourse must be deliberated by oneself, comprehending it empirically within oneself and must understand the main (*mŭla*), underlying (*nidāna*) and contributory (*prathya*) reasons that repeatedly perpetuate the infinite journey in the perilous *samsāra*. The repeated perpetuation of the *samsāric* journey is a result of *rāgānŭsaya, patighānŭsaya* and *avijjānŭsaya.*

By listening to *dhamma*, one must empirically comprehend the *kŭsalamŭla patichcha samŭppāda dhamma* process that affords *patichcha samŭppāda (san + ŭdaya)* to turn *nirodha* while cleansing the mind by cutting off mental dirt (*san* = *rāga, dvæsha* and *moha*). This is *āna dhamma* that must be associated. Similar to the earlier descriptions, here too it analyzes *hæthŭ-pala dhamma*.

One must comprehend the *dhamma, chakkŭncha patichcha rŭpæcha ŭppajjathi vædaithan sŭkhan vā dŭkkhan vā adŭkhamasŭkhan vā.* Once this is empirically understood by an *ariya srāvaka*:

1. *So sŭkhāya vædanāya – puttho samāno nabhinandathi; nabhivaddathi, najjosāya thittathi:* This means one comprehends joyful feelings (*suva vædanā*) and recognizes remaining attached to what is enticing (*assādan*) as *anaththa* and futile. "*Tassa rāgānŭsayo nanŭsæthi*". This means *rāganŭsya* does not arise in the *ćitta santhānaya*. What has been accepted until now as joyful and enchanting are understood practically as illusions (*māyā*) and a cause for insecurities. Once this is understood practically, one finds liberation from such afflictions.

2. *So dhŭkkāya vædanāya - – puttho samāno nasochathi, nakilamathi, naparidævathi, naŭraththālinkaññathi nasanmohan āpajjathi* – Conflict and repulsiveness does not arise in the mind. This experience is seen practically as *anaththa*. "*Tassa patighānŭsayo nanŭsæthi*". *Patighānŭsaya* does not arise in the *ćitta santhānaya*. One understands practically that afflictions shall not be entertained allowing any suffering (=*assādo*) to be faced but it is just an illusion (*māyā*) and can be prevented by ending *assādo*.

3. *Adŭkhamasŭkhāya vædanāya - puttho samāno tassā vædanāya, samŭdayancha, aththangamancha, assādancha, ādeenavancha, nissaranāncha, yathābuthan pajānāthi*. This means one practically comprehends the true nature of reality (*yathābhŭta*). "*Tassa avijjānŭsayo nanŭsæthi*" – As a result *avijjānŭsaya* does not arise in the *ćitta santhānaya*.

As a result of the process of *kŭsalamŭla patichcha samŭppāda dhamma* running through the agencies of *chakkŭ, sotha, ghāna jivhā, kāya* and *mano*, *vædanā* are terminated (*niroda*) when they arise by avoiding attraction to *sŭva vædanā*, conflicting with *dŭk- vædanā*, being deceived by *adŭkhamasŭkha vædanā* while recognizing their true nature with contemplative patience. Here, an *ariya srāvaka* understands practically the desire to feel (*assādo*) *vædanā* is the main (*mŭla*) and underlying reason for *ŭpādāna* and by experiencing *sankhāra ŭpekkhā* mentally, he/she can terminate (*niroda*) *rāgānŭsaya* forever. It never arises again. *Rāgānŭsaya* dissipate from the *ćitta santhānaya*; circumvent (*pativinodæthvā*) conflicting with *patighānŭsaya; avijjānŭsaya* has no foothold and leave (*samŭhanithvā*) the *ćitta santhānaya* altogether. This results in "*avijjan pahāya, vijjan ŭppādæthvā*". With this an *ariya srāvaka* becomes skillful to understand the true reality of existence and is able to comprehend its reality (*parama sathya*) penetratively. One gains the

experiential knowledge that one's fabrication of existential afflictions was founded on own ignorant (*avijjā*) perception of *san* as sumptuous (*samsāra*) and thus, one sets oneself free from perilous *samsāric drift* by ending all afflictions (*dukkha*), causes that led to new affliction and deracinating all roots leading to mental defilements (*kilæsa*) in previous lives and this life (*tāna mæthan vijjathi*).

An *ariya srāvaka* who has practically experienced this phenomenon (*kŭsalamŭla patichcha samŭppāda dhamma*) from within (*ævan passan*) unbinds (*nibbindathi*) from (*nibbindathi* does not mean disheartened/depressed/distraught) what is seen through the eye (*chakkŭsmin nibbindathi*), the mental impressions that arise in the process of seeing (*rŭpæsŭ nibbindathi*), the *viñāna* that arises in the process (*chakkŭ viñānæ nibbindathi*), the contact that arises in the process (*chakkŭ sampassæ nibbindathi*), the feeling that evolves in the process (*vædanāya nibbindathi*), and the inclination for the object seen in the process (*thanhāya nibbindathi*). Further, in the same process not only the cycles running through *sotha, ghāna, jivhā, kāya* and *mano* agencies get unbound/unfastened (*nibbindathi*) but also circumvent attractions and conflicts (*nibbindan virajjathi*), gets liberated from delusional deceptions (*virāgā vimŭchchathi*), and attains *pañnā vimŭththi* = *Nibbāna* (*vimŭththasmin, vimŭththamithi, gñanan hothi*).

Nibbindathi means *nobandeema* (in *Sinhala*) or none bonding (*ni+bindathi*; *ni* – no; *bindathi* – binding = no bonding); void of bonded relationships; void of bonded conflicts; void of bonded delusional deceptions. Therefore, due to the absence of mental binding the mind gets liberated from enchanting indulgence (*abhinandanaya*). Mind is liberated from opulent expectations. The Magadhi term *nibbindathi* is erroneously translated in the *Sinhala* version of the *Tripitaka* as depressed or distraught (*kalakireema*). A mind getting depressed or distraught (*kalakireema*) is a result of *dvæsha*. The mental ability of non-binding and non-

attaching allay the *rāga* property from the mind (*virajjathi*). A *virāga* mind, from which *rāga* property is allayed, is fully liberated (*vimŭchchathi*). A mind that is liberated from *rāga, dvæsha* and *moha* is a mind that is liberated from all *kilæsa* and is transformed into a pristinely pure *vimŭththan ćitta*. Accordingly, Buddha *gñana - yathā bŭtha gñana dassana* and *vimŭththi gñana dassana* get activated in the mind. Such an *ariya srāvaka* who is securing through practically experiencing six-fold mental purity and *vimŭththi* attains enlightenment through *arahanth pala*. Such a *noble arahanth* being possesses the *arahanth* qualities, "*keenā jāthi, vŭsithan brahma chariyan, kathan karaneeyan nāparan ithathāyāthi, pajānāthi*". This Magadhi statement means the following. All seeds of *kamma* (*kamma beeja*) that result in "being born ended by deracinating" all *kilæsa* (*keenā jāthi*). By deracinating *rāga, dvæsha, moha* and *māna* (conceit) roots and being liberated from *arŭpie* mind (*vŭsithan brahma chariyan*), all that needs to be done toward the attainment of *Nibbāna* has been completed by practically comprehending the reality (*kathan karaneeyan*). Deracinated the functions of the sense agencies without allowing them to generate future afflictions or *dukkha* (*nāparan*). Absolute truth on reality (*parama sathya*) is comprehended empirically and experientially recognized the attainment of *sammā vimŭththi* (*ithathāyāthi pajānāthi*).

This elucidation of *Cháchakka Sŭtta* entails a clear and complete analysis of the simple path to *Nibbāna*. It has depicted and analyzed a practical path to tread and a process that can be activated by oneself. This particular *sŭtta* does not contain any examples or supplementary narratives to analyze the facts. *Paramattha dhamma, abhidhamma, patichcha samŭppāda dhamma* and *chatŭ ariya saćca* are analyzed in a simple and a factual manner. This is shown as the shortest and the simplest path that must be treaded practically.

The methodology applied in this *sŭtta* is an analysis of the *patichcha samŭppāda dhamma* through an analysis of *duality* (*dwathāvaya*).

The most important thing one must understand when listening to this *sŭtta dhamma* is that there is no mention about *dhyāna, samādhi* or any *bhāvanā* in it. The special significance of this is that the simple path illustrated in this *sŭtta* guarantees clearly and precisely the attainment of the four pathways (*satara magga*) and the four outcomes (*satara pala*) without any requirement for *dhyāna* as opposed to what is taught at the conventional meditation centers.

The very last segment of this *sŭtta* explaines that sixty *bhikkhŭs* (*sattimaththānan bhikkŭhnan*) while listening to the *sŭtta* attained enlightenment (*arahanth pala*) instantly (*anŭpādāya āsavæhi ćittani vimŭchchin sŭthi*).

At a later date when this noble *sŭtta dhamma* was expounded in *Helabima* analyzing it through *Hela Atŭvā*, many *Bhikkhŭs* attained *arahanthood* according to the poem *"dahamata sarikota hælŭwen perakie - nivanata sapāmini sanga sātanamakie*" written in *Lo Wæda Sangarāva,* an ancient book of *Hela* poems.

According to the narratives in historic Buddhist literature, *ariya srāvaka Maliyadæva* attained *arahanthood* while promulgating this noble *Cháchakka Sŭtta*. Therefore, it must be understood that by elucidating this noble *sŭtta* precisely, one can attain *arahanthood*.

For an extremely long period, this noble *sŭtta dhamma* has been thrown out of practice and pushed into oblivion while at times presented as a conventional *sŭtta* with a shallow meaning. The main reason for the mishandling of this *sŭtta* is its misinterpretation and the *dhamma* of cause and effect (*hæthŭ pala dhamma*) which is otherwise known as *patichcha samŭppāda dhamma* has been applied

incorrectly. Until recently, the *tiparivatta* of the *patichcha samuppada dhamma* could not be elucidated at all and it remained unfamiliar.

One of the cardinal Magadhi terms in this *sŭtta* is "*patichcha*" (innate mental desire) as indicated in the phrases "*chakkŭncha patichcha rŭpæcha*, *sothancha patichcha saddan*" and so on. The term "*patichcha*" describes the process which captures a mental object with innate mental desire. This cardinal term, that represents an important process is forgotten and dropped out as an insignificant word in the *Sinhala* translation of the *Tripitaka*. This becomes very obvious if one pays attention to the following translated *Sinhala* phrases of this *sŭtta*. The Magadhi phrase, *chakkŭncha patichcha rŭpæcha ŭppajjathi chakkŭviñãnan*, when correctly translated it reads as follows. "When the property of innate mental desire captures (*patichcha*) a sight (*rŭpāyathana*) coming through the action of the eye (*chakkŭncha*), there arises *chakkŭviñãnan*". However, the translated *Sinhala* version reads the above Magadhi phrase as "because of the eye and the agency of sight *chakkŭviñãnan* arises" or *sothancha patichcha saddæcha ŭppajjathi sothaviñãnan* got translated as "because of the ear and the agency of sound *sothaviñãnan* arises" instead of "when the property of innate mental desire captures a sound (*shabdāyathana*) coming through the action of the ear, there arises *sotha viñãnakāya*". These translations have totally forgotten and dropped out the cardinal term "*patichcha*" while the terms "*chakkŭncha*" is incorrectly translated as the eye, "*sothancha*" incorrectly as the ear, "*ghānancha*" incorrectly as the nose, "*jivhācha*" incorrectly as the tongue, "*kāyancha*" incorrectly as the body and "*manancha*" incorrectly as *mana*. In the *Vibhanga-Prakaranaya* the difference between *chakkŭ* and *chakkŭncha* is very obvious. Accordingly *chakkŭncha* is not *chakkŭ* or *chakkŭ* is not *chakkŭncha*. These are two distinctly different Magadhi terms. "*Chakkŭ*" is the eye. "*Chakkŭncha*" denotes an energized action commencing from the eye leading to a form of mental energy (*cha*). Similarly,

the terms "*sothancha*", "*ghānancha*" "*jivhancha*" "*kāyancha*" and "*manancha*" denote energized actions commencing from the ear, nose, tongue, body, and mind are analyzed in this *sŭtta*. These energized actions originate from sense organs solely because of "*patichcha*". The resulting mental energy is the *viñāna* energy. It is also *samŭdaya* energy.

> *"Chakkŭncha patichcha rŭpæcha ŭppajjathi chakkŭviñānan - chakkŭncha napatichcha rŭpæcha anŭppādo Nibbānan".*
>
> The approximate translation of the above phrase:
>
> "When the property of innate mental desire captures a sight (*rŭpāyathana*) coming through the action of the eye, there arises *chakkŭ chakkŭviñānan*". - When the property of innate mental desire does not capture a sight (*rŭpāyathana*) coming through the action of the eye, *chakkŭ viñāna* does not arise. This is explained with the term *anŭppādo*. This leads to *Nibbāna".*

The above analysis explicitly illustrates the duality of *patichcha* and *napatichcha* and their separate outcomes. The *Tripitaka* translators who are inept in the *dhamma* (*prŭthagjana*) did not discern this duality (*dwathāvaya*). Thus, their focus was restricted only on the eye, ear, nose, tongue, body, and the mind as sense organs due to lack of knowledge (*jānatho*) and experience (*passatho*). In reality, the energy born out of these sense organs affiliate these organs into a system (*āyathana*) during which the sense organs generate impulsive energy (*rathveema*) giving rise to mental turbulence (*mathveema*) with fiery nature (*ginigannā swabāvaya*). All this energy leads to *sankhāra*. In this regard, it be must be said unequivocally, when translating the noble *Tripitaka dhamma* into *Sinhala*, the *prŭthagjana* translators, who are inept in the *dhamma* have shut the pristinely pure path to *Nibbāna*, due to their lack of knowledge and experiential knowledge.

An *arahanth* cannot even live until *parinibbāna*, without using all the six sense organs eye, ear, nose etc. It is not a sin when a sight (*rŭpa*) is seen through the eye. It is solely due to the occurrence of *patichcha* that one becomes

undisciplined when one gets mentally turbulent (*mathveema*) by the sight (*rŭpa*) seen. The definite unwavering outcome of the occurrence of *patichcha* is the arising of *samŭdaya (san ŭppāda)*. The reason for the arising of *san* (*rāga, dvæsha* and *moha*) or *kilæsa* is the occurrence of the process of *patichcha* when a sense organ is met with a respective mental impression (*rŭpa*) such as sight (*rŭpa rŭpa*) is seen by the eye, a sound (*sabdha rŭpa*) is heard by the ear, an odor (*gandha rŭpa*) is smelled by the nose, a taste (*rasa rŭpa*) is felt by the tongue, a reaction (*pottabbha rŭpa*) occurs through the body and a thought (*dhamma rŭpa*) arises in the mind. Therefore, the translation of the *Tripitaka* into *Sinhala* without even a trace of knowledge (*jānatho – passatho*) on the process of *patichcha samŭppāda dhamma*, which in other words is known as *hæthŭ-pala-dhamma* has led to reprehensible distortions of the noble pristinely pure *Buddha Dhamma*.

Gothama the Buddha decreed on several occasions barring word to word shallow (*padaparama*) translations of His teaching, which was elucidated in original Magadhi tones and currently characterized as *pela dahama* (or *pæli dahama*) into *Sinhala* language or *sakŭ* languages as inappropriate and unacceptable. It is purely for this reason that the writings of *Hela Atŭvā* books for Buddha elucidations did commence in the same epoch when the Buddha was alive and has been maintained continuously. It is for this reason that during *Anŭrājapŭra – Mahanŭwara* (*Kandy*) era, translation of Magadhi *Buddha Bāshithaya* (*Buddha dæsanā*) into *Sinhala* as word to word shallow translations was avoided. Instead of word to word shallow (*padaparama*) translations, *atŭvā, teekā* and *tippanies* were written as analytical compendiums for *Buddha dæsanā* in the past. Even *Brahmin Bŭddhagosa* did not attempt to translate the *Tripitaka*. He translated some *Hela Atŭvā* Books that were popular at the time here in *Janbŭdveepā*, which was a part of *Siv Helaya*.

Pristinely pure *Tripitaka dhamma* that was maintained only in Magadhi tones was translated into English language around 1884 by Englishmen James Princes and George Turner. Around the same time it was translated into German language. Around 1901 it was translated into *Sinhala* language by *prŭthagjana* individuals who are inept in the *dhamma.* All the above translations remained word to word shallow documents. It is unacceptable and wrong to apply a word selected to fit one Magadhi tone with one selected *Sinhala* word and translate *Buddha dæsanā*. In 1954, the *Tripitaka* Translation Board appointed by the Government of Ceylon applied this word to word translation technique and they substituted *Buddha bāshithaya* with reprehensibly incongruent and unsuitable romantic *Sanskrit* terminology instead of using *Sinhala* terminology. This had been barred by the Buddha through a Buddha decree as stated in *Chŭla Vagga Pali Vol. 2, 101* pg. verse *140* of the *Vinaya Pitaka*. Due to this inappropriate translation the pristinely pure *Tripitaka Buddha Dhamma* became immensely distorted.

When translating this noble *Tripitaka dæsanā* (*Cháchakka Sŭtta*) into *Sinhala*, several cardinal Magadhi terms have been erroneously analyzed and interpreted in a word to word shallow translation. These erroneous translations of the cardinal Magadhi tones in the *Cháchakka Sŭtta* with deceiving superficial meanings have been illustrated and corrected below.

1. *Bhikkhŭ*: This word is translated into *Sinhala* as "monks". In the Buddha era, according to *Angoththara Nikāya* narratives, the term *bhikkhŭ* was used to address the four groups of *srāvakas* (*sivvanak pirisa*) that includes the ordained monks, nuns, *ŭpāsaka* and *ŭpāsikā*. These four constitute a group of individuals who are dedicated to deracinate *bava* (mental properties comprised of *rāga, dvæsha* and *moha*).

2. Similar to this Magadhi phrase*, "kiññæchitan patichcha vŭththan -Ida mæthan patichcha vŭththan"*. There are six-fold cycles that reiterate the term *patichcha*

in this *sŭtta*. However, the *Sinhala* translation has failed to analyze not only the main causative, which is illustrated through the Magadhi term *patichcha* but has also completely omitted it. *Patichcha* is the term used to explain the three types of innate mental desire that evolve in the mind when it gets energized with fiery impulses (*rathveema*) leading to mental turbulence (*mathveema*) through the energized actions coming from sense organs. Getting fused to what is desirable is *patichcha* and as a result of *patichcha* there arises *rāga* property in the mind. Conflicting with what is undesirable is *patichcha* too and as a result *patigha* property arises in the mind. *Patigha* property gives rise to *dvæsha*. Mental inability to distinguish between what is desirable, and undesirable takes place due to flawed comparison. This is known as *adŭkhamasŭkha bava* which arises due to *patichcha*. *Moha* is the outcome due to which the real truth cannot be recognized (*nappajānāthi*).

3. The two Magadhi terms *aththa* and *aththāthi* are interpreted as *āthma*. Then this concept of *āthma* (doctrine of soul) drawn from *Væda* and *Shiva* religions has been grafted on to Buddhism. This is indecorous and flawed. In the noble Buddha *dæsanā, attha* and *aththāthi* are terms used to analyze the variation of the noble terms *mañňathāvaya, ashmimānaya*, I, me, or mine (*magæ*)or taking under my control. *Aththa* refers to the assimilation and taking ownership of the five aggregates (*panchaskandha*) through *mañňathāvaya* or *ashmimānaya* as I, me, or mine. This is distinctly different than the doctrine of soul or *āthma vādaya*. In order to comprehend the correct and the original meaning of the Magadhi term *aththa*, one must understand the terms *nichcha, sukha* and *attha*. If something becomes *nichcha* (the firmly anchored anticipation on what is desirable/undesirable can be maintained as such without allowing it to perish), this mindset brings pleasantness or the feeling of joy (*sŭkha*). When something becomes *nichcha,*

and *sŭkha*, then what is felt *nichcha* and *sŭkha* will get integrated in to *mañňathāvaya* or *ashmimānaya* (the notion of I, me, or mine). This is *aththa*.

4. It is indecorous and flawed to translate the noble Magadhi term *anaththa* and *anaththā* as *anāthma vāda*. These two Magadhi terms are intended to depict an analysis of insecurities (*anāthaveema*), going adrift in *samsāra* and the metamorphosis (*viparināma*) of all universal phenomena including the ones that are mind born. A mindset with firmly anchored anticipation on what is desirable/undesirable cannot be maintained (*anichcha*) as one wishes, without allowing it to perish or metamorphose, brings unpleasantness or the feeling of misery (*asŭkha* = *dukkha*). Therefore, one feels unsecured or powerless/helpless. This is *anāthaveema* or *anaththa*. One does not attain *nātha* (steady and void of *samsāric* affliction) status. Thus, one must understand the duality of *nātha* and *anātha* feeling. The other meaning of *anaththa* is that as all universal phenomena are destined to metamorphose, nothing stays the same for two consecutive moments. This is the fundamental reason behind *anaththa* which makes one's desire to keep things as they are does not work, leading to feel the challenge of *anichcha*.

5. All six Magadhi phrases "*aththa mæ ŭppajjathi cha chāthi ïchchassa ævmāgathan hothi*" have been falsely translated and analyzed into *Sinhala* six times in six different places. The flawed translation into *Sinhala* sounds "if one asserts that my *āthma* (soul) is born, it does not apply (*noyædæi*)". The correct translation of the phrase is: One realistically comprehends (*yathā bŭtha*) that "there is nothing born in the mind (*ŭppajjathi*) that qualifies to be called as I, me or mine and liberate willingly from the innate desire (*ïchchassa*) that existed until now (*ævamāgathan hothi*). In the *Sinhala* translation "does not apply" (*noyædæi*) is a flawed approximate term that was used due to lack of understanding of the *dhamma*.

6. The Magadhi phrases *æthan mama, æso hamasmi* and *æso mæ aththāthi* and *næthan mama, næso hamasmi* and *namæso aththāthi* constitute a duality. This has been incorrectly translated into *Sinhala* as I am (*mamavemi*), am mine (*magævemi*), am my soul (*mage āthmayavemi*) and I am not (*mama novæ*) not mine (*magæth novæ*) and am not my soul (*magæ āthmayath novæ*) to suit the doctrines of soul (*āthma*), soullessness (*anāthma*), *Sasvatha vāda* and *Ŭccheda vāda.* Buddha *dhamma* is by no means a doctrine of *āthma* or *anāthma.* The Buddha Dhamma is a *dhamma* that proclaims birth, generation and regeneration of an existence (*pŭnnabbavothi*) arising from a series of causes and effects (*samŭdaya dhammāvā*) based on the principle of causes and effects (*hæthŭ-pala dhamma*) and the activation of the series of causes and effects. Therefore, the translation applied as "I am" is a flawed belief. This is an assimilation (*ŭpādānaya*) "am not me" too is a flawed theory. This too is an assimilation (*ŭpādānaya*). The precise translation shall be in the whole *panchaskandha* there is nothing that can be considered as I, me or to ponder as my soul. This understanding deliberates that there is nothing worthy of assimilation (*ŭpādāna*) as I or me or mine.

7. The Magadhi phrase "*chakkŭncha patichcha rŭpæcha ŭppajjathi chakkŭviñãnan* is translated into *Sinhala* as "because of the eye and the sight, *chakkŭ viñãna* arises". This error in translation has been made with reference to each sense faculty (*salāyathana*) totaling thirty-six times. *Chakkŭ* is the eye. The feverish, turbulent, fiery, and undisciplined energy that emanates from the eye is referred to as *chakkŭncha* in the Buddha *dæsanā.* This energy connecting with innate mental desire (*patichcha*) leads to *chakkŭ viñãna*. Then, *chakkŭncha* can never be the eye as depicted in the translation. Thus, it must be said categorically that these translations of the Magadhi phrases are flawed.

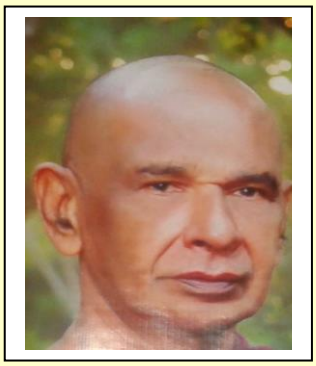
8. In the last segment of the *sŭtta,* there are several occasions where the *chakkŭsmin nibbindathi* or *rŭpæsŭ nibbindathi* and related Magadhi term have been translated thirty-six times as disheartened/depressed (*nibbindathi*) or in Sinhala *kalakireema*. However, *chakkŭsmin nibbindathi* is translated as disheartened/depressed by the eye. *Rŭpæsŭ nibbindathi* is translated as disheartened/depressed by the sight and so on. Depression (*kalakireema*) is a mental illness or a psycho-pathological condition. It is mentally destabilizing condition. The *Sinhala* word *kalakireema* or feeling dejected (depression) results from *dvæsha* caused by innate mental conflict. The Magadhi term *nibbindathi* in the Buddha *dæsanā* is paramount for the attainment of *yathā bŭtha gñana* (*mŭnchithŭkammyathā gñana*). *Nibbindathi* refers to unbinding or unfastening from *kilæsa* willingly instead of associating repeated suffering from pain, desire, and conflict. Unfastening from *kilæsa* means liberation from *rāga, dvæsha* and *moha* (=*san* associations) is the true original meaning of *nibbindathi.*

9. *Adhŭkkama Sŭkhāya Vædanāya* in the Buddha *dæsanā* is erroneously translated into *Sinhala* as "*ŭppekkhā vædanā*". It is wrong in content. This *sŭtta* analyses precisely how *avijjā anŭsaya* arises due to *adhŭkkama sŭkhāya vædanāya.* In the *Sinhala* translation it is depicted as the nature of *ŭppekkhā* and has introduced *ŭppekkhā* as a feeling. This is utterly wrong. *Ŭppekkhā* is a noble mental state attained when one treads the *dhammānŭdhamma patipadā.* It represents a pure state of mind without getting attracted to what is desirable, conflicting with what is undesirable and not floating adrift based on distorted delusions. *Ŭppekkhā is* certainly not a feeling.

Cháchakka Sŭtta is a noble Buddha *dæsanā* with a detailed precise analysis that can assist one to secure the *Nibbāna*. It dawned on me that if this cardinal *dæsanā* is analyzed and interpreted in *Sinhala* language to rekindle the pristinely pure

Buddha *dæsanā* for the *Sinhalese* Buddhists, it could help a multitude of people with *pŭbbæcha katha puññatha* energy to attain the status of *saddassa kŭlapŭttassa* and secure *Maga Pala* and be liberated from the perilous continuum of *samsāric* drift. This motivated me to write an analytical *atŭvā* to this noble *Buddha dæsanā*. Thus, I humbly hope that you read this written analysis of this noble *dæsanā* several times if necessary and attain the blissful *Nibbāna* from within.

May all beings Sŭvapathvæwā!



Mankind discerns what the Buddha really taught as opposed to what had been practiced in the last 1800 years or more. A close examination reveals that the Buddhism, which the general masses around the world practice does not represent truly what the Buddha taught. It appears that for close to two millennia, a misrepresented and a modified version derived from Buddha *dæsanā* became adapted as Buddhism and was accepted and practiced in place of what the Buddha taught. Due to such practices, the doors to *Nibbāna* for mankind had remained sealed and inaccessible. However, the pristinely pure Buddha *dhamma* and *dæsanā* existed uninterruptedly in *Helabima* since the days of the Buddha but remained hidden by a natural phenomenon. This book "*Cháchakka Sŭtta*" analysis is aimed at providing an overview of the innate mental functions with which we get hooked up with *rāga, dvæsha*, and *moha* (=*san*) associations in terms of six sets of cycles that take place through the six sense organs transforming into a systemic pattern of agencies (*āyathana*) leading to a thirty-six cyclical process securing the continuation of *samsāric* existence. This *sŭtta*, is remarkably similar to *Mahā Satara Sathipattāna Sŭtta dæsanā*. However, this *sŭtta* is often used for chanting practices within the conventional religion rather than for the application of its *dhamma* content toward practicing the *dhammānŭdhamma patipadā*. The narrative in this book offers an analyses to consolidate the one and only path to *Nibbāna* as elucidated in the pristinely pure Buddha *dhamma* for individuals with *pŭbbæcha katha puññatha* energy to receive the unadulterated *ariya dhamma*. It is comprised of 3 concise chapters with the first part of this *atŭvā* providing indisputable insight into how *san* leads to the arising of *samŭdaya* and the second part providing insights into the path of liberation through the three tenets *anichcha, dukkha* and *anaththa* in detail as experienced by the Buddha and the *Arahanths*. This knowledge has been buried in time for over 1800 years until it was rekindled in 2009. As you read this narrative, we sincerely hope that you will gain some insight into the mental dynamics of enlightenment. This is a translation of the book "*Cháchakka Sŭtta – A Hela Language Analysis in Accordance with the Tripitaka-Pāli*" written in *Sinhala*, the language akin to Buddha language Magadhi

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